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(ה) the preposition lāmēdh (ל) and accordingly read “*Because for man is the tree of the field.*” The distinction must here be made as before mentioned between the ordinary tree and the fruit tree or else this rendering fails to give any adequate sense. It is preferable not to make such a change in the text unless it becomes absolutely necessary.

4. Another critic would transfer to hā ’ādhām (*man*) the athnāḥ or disjunctive accent which now, being under תִּכְרֹת (tīkhrōth) “cut,” separates the sentence at that point, and make the introductory particle כִּי (kī) adversative. He would then read as follows: “*Thou shalt not cut them* (i. e., the trees) *but the men. The tree of the field is to come before thee in the siege.* Such a translation is ingenious but too forced to command any general assent.

In gathering up the materials for a tolerably satisfactory translation of this passage it may be inferred: (1) That some error in transcription has crept into the text, for none of the proposed renderings are really satisfactory. (2) That the difficulty lies in the words “the man,” or in Hebrew הָאָדָם. The word may have been לְאָדָם, i. e., *for man*, or הָאָדָם, i. e., *is man*, or some other similarly sounding consonants. הָאָדָם is almost incomprehensible. (3) The distinction between the trees near the city which supply fruit for food and the tree of the field seems plausible, and if it can be sustained will help greatly in the correct exegesis of the passage.

The translation which in our judgment accords best with the context, and which is open to fewer objections is this: “*When thou besiegest a city many days in making war upon it, to capture it, thou shalt not destroy the trees by bringing an ax against them, for from them thou shalt eat, and thou shalt not cut them down, but for man is the tree of the field to bring before thee in the siege.*”

G. S. GOODSPEED.

The Tenses of the Second Psalm.—In order that a clearer view of the Psalm as a whole may be gained, the Authorized Version is given, arranged however according to the Parallelism; and for the sake of comparison, there is placed side by side with it the translation of Rev. T. K. Cheyne, published in the “Book of Psalms,” Parchment Library.

An examination of the verbal forms, with special reference to the tenses discloses the following facts:—

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| 1. Why do the heathen rage,
and the people imagine a vain thing? | Wherefore do the nations throng together,
and the peoples meditate vanity? |
| 2. The kings of the earth set themselves,
and the rulers take counsel together,
[saying,
against the LORD, and against his Anointed, | The kings of the earth stand forth,
and the rulers take counsel together,
against Jehovah and against his anointed: |
| 3. “Let us break their bands asunder,
and cast away their cords from us. | “Let us tear off their bonds,” (say they),
“and cast from us their cords.” |
| 4. He that sitteth in the heavens shall laugh:
the Lord shall have them in derision. | He who is seated in the heavens laughs,
The Lord mocks at them. |
| 5. Then shall he speak to them in his wrath,
and vex them in his sore displeasure. | Then speaks he unto them in his anger,
and in his hot wrath confounds them: |
| 6. Yet have I set my King
upon my holy hill of Zion. | “.... When I have established my king
upon Zion my holy mountain.” |

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| 7. I will declare the decree:
the LORD hath said unto me, Thou art my
this day have I begotten thee. | [Son;
Jehovah said unto me, Thou art my son,
I have this day begotten thee. |
| 8. Ask of me, and I shall give thee
the heathen for thine inheritance,
[thy possession.
and the uttermost parts of the earth for | Ask of me and I will grant thee
nations for thine inheritance, [sion.
and the earth's utmost parts for thy posses- |
| 8. Thou shalt break them with a rod of iron;
[ter's vessel.
thou shalt dash them in pieces like a pot- | Thou shalt break them with a mace of iron;
[sel."
thou shalt shiver them like a potter's ves- |
| 10. Be wise now therefore, O ye kings:
be instructed, ye judges of the earth. | Now therefore, ye kings, deal wisely;
be admonished ye judges of the earth. |
| 11. Serve the LORD with fear,
and rejoice with trembling. | Serve Jehovah with fear,
and testify awe with trembling. |
| 12. Kiss the Son,
lest he be angry, and ye perish from the
when his wrath is kindled but a little. [him.
Blessed are all they that put their trust in | Kiss the Son,
lest he be angry, and ye go to ruin,
for his anger kindles easily:
happy are those who take refuge in him! |

1. "*Do rage*" of v. 1 is a Perfect, while "*imagine*" is an Imperfect. The thought then is (1) why have they gathered together tumultuously, what has occasioned this outbreak; and (2) what is the aim, the design (referring to the future) which they have before them? In short, (1) what has caused this outbreak, and (2) what do they hope to accomplish by it? The translation of both tenses by the present obscures the sense.

2. "*Set themselves*" of v. 2 is an Imperfect, while "*take counsel together*" is a Perfect. The first verb, therefore, describes vividly the hostile array as *seen* by the writer: They are standing forth, taking a defiant position. The second verb, however, describes something which had taken place before the mustering of the forces to battle, viz., the deliberation, the conspiracy, the confederacy. The sense, then, is: Kings are taking their stand in battle, Rulers have formed a conspiracy.

3. "*Shall laugh*," "*shall have them in derision*" of v. 4 and "*shall speak*" and "*vex*" of v. 5 are Imperfects; but we have seen that the Imperfect is not necessarily *future*. The primary reference here, if the Psalm is interpreted typically, is to a rebellion already begun, against the king which God has placed on Israel's throne. In this case our *present* would better express the thought. If the Psalm is interpreted exclusively of the Messiah, the use of the *present* is more consistent with the preceding tenses. Jehovah, while the rebellion is in progress, is represented as *laughing, deriding, speaking angrily, confounding*. This is Jehovah's attitude not at some future time, but while the rebellion is in progress.

4. "*Have established*" of v. 6 is a Perfect. The king had been placed upon the throne before the outbreak of the rebellion. Cheyne's translation is good: [what impiety is this] *when I have established*, etc.

The remaining verbal forms of this Psalm are chiefly Imperfects with strictly future meaning (since at this point the king quotes a decree spoken at some earlier date by Jehovah, which, of course, had exclusive reference to the *future*), and Imperatives. Only one perfect occurs *I have begotten*, which evidently refers to the immediate past, the sense being: "This day I have declared and manifested thee to be my son."

R.